A SHORT and SURE WAY to Grace and Salvation;

BEING

A Necessary and Profitable *TRACT*, upon *Three Fundamental Principles* of *Christian Religion*: which few do indeed know; and yet he who knows them not, cannot be saved, *Viz.*

How Man was *at first* Created.
How he is *now* Corrupted.
How he may be *again* Restored.

Together, with the Conditions of the *Covenant of Grace*, and to whom the *Promises of the Gospel* belong.

The which well learned, would keep Millions out of *Hell*, that blindly throng thither.

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If our Gospel be hid, it is hid to them that are lost: in whom the God of this world, hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the Image of God, should shine unto them. 2 Cor. 4. 3, 4.

AS when *GOD* created the World, the first thing he made was Light, *Gen.* 1. 3. so when he makes us new creatures, he first creates light in the understanding, whereby the poor soul may see his spiritual misery and wretchedness; which before (by reason of that *vail* or curtain which is drawn over every natural mans *heart*, 2 *Cor.* 3. 14, 15, 16) he is so far from discerning, that with *Laodicea*

 he

he *thinks himself rich, and to want nothing; when yet he is wretched, and miserable, and poor, and blind, and naked of all spiritual endowments*, Rev. 3. 17. 1 Tim. 6. 4. As for instance, it is to be observed (can never be enough bewailed) that generally throughout the Land, people of all sorts (*young and old, rich and poor*) especially the poor, are so invincibly ignorant, that (remaining so) it is impossible (so far as I am able to judge by the *Word of God*) that ever they should be saved.

As ask them these questions, How do you hope to be saved? They will answer, By my prayers and good indeavours. Have you never broke this or that Commandment, *Thou shalt have no other Gods but the Lord. Thou shalt not kill. Thou shalt not steal. Thou shalt not commit adultery?* No, never they thank God. Are you proud? No not they; What should they be proud of? and many the like. As for *Original sin*, they know not what it means. Nor is there any convincing them, that they were born sinners into the world. Yea, let a *Minister* come to them upon their death bed, and question with them about their estates, or ask them how their souls fare, and what peace they have; what will be their manner of answering, (especially if they have not been notorious offenders?) Are they a whit troubled for *sin*, either *original* or *actual*? Or will they acknowledge themselves in a lost condition without *Christ*? No, their consciences are at quiet, and they are at peace with themselves and all the world, and they thank *God*, no sin troubles them, nor ever did. They have been no Murtherers, no Adulterers, no common Drunkards; neither have they been Oppressors. (For they are so blind and ignorant, that they think the Commandment is not broken, if the outward gross sin be forborn.) Yea, will they say, I do not know that I have wronged man, woman, or child; I have been a *Protestant*, and gone to Church all my dayes.

Sect. II.

Yea, so far are they from being sensible of their wants, that you shall hear them brag of their faith, works, and good meaning; of their just and upright dealing; the goodness of their hearts, the strength of their faith, hope; and that they never doubted in all their lives. Yea, that it were pity they should live,

live, if they did not believe in *Christ*, and hope to be saved by him. The usual expressions of *formal Christians*, and *Protestants at large*: who know not what faith, hope, or a good heart means, no more then *Nicodemus* knew what it was to be born again.

All which answers and brags of theirs do imply, that they are as righteous as *Christ himself*, or *Adam in the state of Innocency*: for he that can clear himself of Pride, or the breach of any one Commandment, or from *Original sin*, may clear himself from all sin whatsoever; and if so, what need of *Christ*? Yea, what possibility is there that ever such a soul should have any benefit by *Christ? who came not to call the righteous* (*viz.* such as think themselves so) *but weary and heavy laden sinners to repentance*, Mat. 10.6. and 15.24. and 18.11.9,12,13. 1. Tim. 3.15. Luke 1.53.

Sect. III.

Again, this is an infallible truth, That without repentance there is no being saved; and what hope of their serious and unfeigned repentance? for sin must be seen before it can be sorrowed for. A man must know himself *sick* before he will seek to the *Physitian*. Yea, where there is no *discovery of the Disease*, the *recovery of the Health* is in vain hoped for. Which makes *Cyprian* say, That it is as meer lost labour, to preach unto a man the things of God, before he is humbled with the sight of his wants, as *to offer light to a blind man*, to *speak to a deaf man*, or to labour to *make a bruit beast wise*.

Besides, if we look to be saved by any thing that we can do, *Christ* can profit us nothing. For *the Son of man is come to seek and to save only that which is lost: the lost sheep of the house of Israel*, Matth. 18.11. Luke 19.10. 1 Tim. 1.15. even such as utterly despair in regard of all other helps. Nor is he any way fit for *absolution*, who finds not himself worthy of *condemnation*. We shall find no *sweetness in Christs blood*, till we feel the *smart of our sins*. Yea, no men under Heaven are in so hopeless a condition as they, who think to be saved by their performances, or any other thing or means, than by the *righteousness of Christ* alone. It faring with them *as it doth with unskilful swimmers*, who when they begin to *sink*, if they catch

hold of weeds in the bottom, the faster they hold, the surer they are to be drowned.

Sect. IV.

Fourthly, and lastly, there needs no more to condemn these men, then their ignorance of such saving truths; especially in such glorious times of light and grace as these are; wherein they may hear the Word preached every day in the week, if they did not slight and disregard it, which aggravates their sin exceedingly: For though it be enough, that *God hath set down his will in his Word* most plainly, as we may read, or hear it read (were it at any rate) and that *the Epitomy of the whole Law is writ in every mans heart; whatsoever ye would that men should do unto you, even so do ye unto them*, Mat. 7. 12. (As it serves not a *Malefactors* turn, to plead *ignorantiam juris*, he knew not the *Law of his Prince*, which he hath *broken*: for if the *King* have once *Proclaimed* any thing, and the *subject* after sufficient time of notifying his will, be ignorant of it; at his own *peril* be it) yet to be affectedly ignorant, and to *shut their Eyes against the light of the Gospel*, is by far more damnable: This is a sin with a witness. As what says our *Saviour*, Jo. 3. 19. *This is the condemnation, that light is come into the World, and men loved darkness rather then light, because their deeds were evil.* And so on the contrary, *This is life Eternal, to know thee the only true God, and Jesus Christ whom thou hast sent*, John 17. 3. Besides, *without knowledg, the mind cannot be good*, as wise *Solomon* affirms, *Prov.* 19. 2. A man may know the *will* of *God*, and yet not *do* it; but he cannot *do* it, except he *know* it. Neither can he be born of *God*, that knoweth him not, 1 *John* 4. 7. nor can he love *God*, *verse* 8. Whence that terrible Text, *Jer.* 10. 25. *Pour out thy fury upon the Heathen that know thee not*, Psal. 76. 6. And that other more terrible, 2 *Thess.* 1. 7, 8. *The Lord Jesus shall be revealed from Heaven in flaming fire, to take vengeance on them that know not God.* Whence the Prophet *Isaiah* is peremptory, *It is a people of no understanding, therefore he that made them, will not have mercy upon them, and he that formed them, will shew them no favour*, Isa. 27. 11.

Observe these Scriptures you ignorant souls, that think your igno-

ignorance will excuse you: and let not *Satan*, nor *your deceitful hearts* so delude you, as to think that *God* is in *jest*, where he saith, *My people are destroyed for lack of knowledg, and because thou hast rejected knowledg, I will also reject thee*, Hos. 4. 6. Or if you do, you shall one day find him in *earnest*. For as you *know not Christ here*, so when you shall look for entrance into his *Kingdom hereafter*, he shall say unto you, *Depart from me, I know you not*, Mat. 15. 12, 41. which will be but a sad saying: And far better were it, that you were ignorant of all other things; which makes St. *Paul* say, *I desire to know nothing among you, save Jesus Christ, and him crucified*, 1 Cor. 2. 2.

Sect. V.

Now this being the *case of millions in the City*, and so *all the Land over*, what can we other then conclude, That *few* (even amongst us) *shall be saved*, as our *Saviour* affirms, *Mat.* 7. 13, 14. and 20. 16. And that the *whole world lieth in wickedness*, as St. *John* speaks, 1 *John* 5. 19. And that *the number of those whom Satan shall deceive, is as the sand of the Sea*, Rev. 20 8. and 13. 15. 16, 17. Isa. 10. 22. Rom. 9. 27.

Which being so, I hold my self bound to acquaint them, what every one must of necessity know, or they cannot be saved; the which I will do in a few lines, that all (who will) may have the benefit thereof. Wherefore let all such *(if they have ears) hear* what I shall say unto them out of *Gods word*, in laying open those *three Fundamental Principles* before mentioned.

Sect. VI.

Touching the bounty and goodness of GOD *in Man's creation, these things would be known.*

1. That *God* in the beginning made Man in *Paradise*, after all his other works, that he might come as to a *sumptuous Palace ready furnished.*

2. That he was made a *Compendium*, and abridgment of all the other creatures, as being a *little world* of himself; for

whereas *Plants* have being, not life; *Plants* have life, not sense; *Beasts* have sense, not reason; *Angels* have being, life, reason, not sense: *Man* hath all, and contains in him more generality than the *Angels*, *viz.* being, life, sense, reason.

3. That as he was made *Lord* of, and had dominion over all, so he did excell all other visible Creatures.

1. In that he had a *reasonable soul.*
2. In that he hath a *speaking tongue.*
3. In that he was made upright, with his *face lifted up to Heaven-ward.*
4. In that *all things* were made *subject to him.*
5. In that he was *made after the image of God.*
6. In that his *soul is immortal.*
7. In that he was *Ordained to eternal glory.*

More especially we are to know, that as *God* made all things else for mans use and service: so he created man (male and female) more immediately for his own honour and service, and did accordingly adorn him with gifts and abilities above all other visible creatures. For *God made us* (had not *we unmade our selves*) after his own image, endowing us (as with reasonable and immortal souls, so) with perfection of all true wisdom, holiness, and righteousness; writing his Law in our hearts, and giving us ability to obey, and fulfill the same in every point; and withal a power to stand, and for ever to continue in a most blessed and happy condition, free from all misery, and to enjoy a sweet and blessed communion with our *Creator.* So that man was *created very good*, did clearly and perfectly know the whole will, and works of his Maker; was able out of the integrity of his soul, and fitness of all the powers, fully, willingly, and chearfully, to love, observe, and obey his Maker, in every tittle and circumstance he required, and to *love his Neighbour as himself*: So that neither the *mind* did conceive, nor the *heart* desire, nor the body put in execution any thing, but that which was acceptable, and well pleasing to *God*; as these ensuing Scriptures do plainly prove: *Gen.* 1. 26, 27, 30. *Eccle.* 7. 29. *Rom.* 2. 14, 15.

Sect.

Which being ſo, how ſhould it humble us, and make us aſhamed of our preſent condition, and withal ſet us on fire with a holy zeal, to out-ſtrip, and go before all the reſt of the Creatures in obeying our Creator; as far as he did make us outſtrip them all in ſpiritual and divine excellencies? whereas hitherto they have out-ſtript and gone before us in a high degree: As for inſtance: Though we are bound to Praiſe and ſerve *God* above any Creature whatſoever, in that all the Creatures were ordained for our ſakes; yet *Heaven*, *Earth*, and *Sea*, all the *Elements*, all the *Creatures*, obey the *Word* of *God*, and *ſerve him*, as they did at firſt; yea, *call upon us to ſerve him*; only men for whom they were all made, moſt ingratefully rebel againſt him. As if you conſider it rightly, the obedience of inſenſible and brute Creatures unto the will of God, is a great check and reproof unto the diſobedience of man. *Man* is the *chiefeſt* of Creatures, and *they* the *loweſt*; yet do they as far exceed him in obedience, as he doth them in Natural eminency. *The Stork and the Swallow know their appointed times. The Ox knoweth his Owner, and the Aſs his Maſters crib*, Iſa. 1. 3. The *Sea* moveth in a ſetled and unmoving courſe, the *Stars* fit their many *changes*, to a ſteddy Rule anſwerable to the will of him that *never changeth*. *The Lord by Moſes* but ſpake to the *Rock*, and it gave *water to the thirſty Iſraelites*; he but commanded the *Clouds to rain down Manna* and the *Wind to* bring them in *Quails*, for the ſatisfying of their *hunger*, and they did ſo. Yea, he but bad the *Ravens*, bring *bread and fleſh to Elijah*, and they did it. In like manner did the *wind and ſea*, Mat. 8. 27. the *Lions*, Dan. 6. 22. thoſe two *ſhe-bears*, 2 Kings 2. 24. the *fire*, Dan. 3. 27. the *earth*, Numb. 16. 19, to 27. obey the voice of the Lord, and many the like ſpoken of in Scripture. But Man is wholly gone aſtray from his rule, and not onely *runneth from it*, but *againſt it*, ſo that he is *far worſe than things worſe than himſelf*.

Which were it rightly conſidered, would be enough to melt an *heart of Adamant*. For was this the principal end, for which men were created in ſuch a glorious condition? That we might honour, love, and ſerve our *Creator*, and enjoy communion and

happineſs with him for ever; and are we ſo far from excelling the reſt of the creatures, that we are become more diſobedient and rebellious to *God* then any one of them, except *Satan* himſelf? One would think it ſhould make all (*that thirſt not after their own damnation*) not only to hate and miſlike themſelves for it, but force us with all poſſible ſpeed and induſtry, to ſeek out the cauſe, and how to recover our ſelves out of this wretched and damnable condition.

Sect. VIII.

But it will be demanded, how this comes to be ſo? and what was the cauſe?

To which I anſwer: *God* at firſt entred into *Covenant* with our *firſt Parents*, as *publick perſons*, both in behalf of themſelves, and all that ſhould proceed out of their loins, and ſo, that what ſoever gifts, priviledges, and endowments they had beſtowed upon them, ſhould be continued to them and theirs, onely upon condition of their loyalty and perſonal obedience (of which *the tree of life* was a pledg) and they ſhould *have & enjoy them*, or *loſe and be deprived* of them, as well for their *off-ſpring*, as for *themſelves, as they ſhould keep or tranſgreſs his royal Law.*

But ſee how unworthily they demeaned themſelves towards this their bountiful *Maker* and *Benefactor!* For whereas *God* placed them in *Paradiſe*, and gave them free liberty to eat of the fruit of every *Tree* in the *Garden*, ſave onely of the *Tree of Knowledg of Good & Evil*, prohibiting them that alone, even upon pain of Eternal death to them and theirs, they moſt perfidiouſly contemned and brake this Law, which (as ſundry circumſtances that do aggravate it ſhew) was a moſt execrable and damnable ſin. As obſerve the ſeveral circumſtances ſet down by *Moſes*, to amplifie the foulneſs of their fall: As,

Firſt, That they deſpiſed and made light of the promiſe of *God*, whereby they were commanded to hope for everlaſting life, ſo long as they continued their loyalty and obedience.

2. There was in it an unſufferable pride and ambition, in that he could not content himſelf with being Lord of the whole Univerſe, but he muſt be equal unto *God*, and every way like his *Maker*.

3. What

3. What greater unbelief could there be? when he gave more credit unto the *Serpent*, in saying, *He should not die*, than to *God*, who immediately before tells him, That if he did sin in eating the forbidden fruit, *he should die*?

4. In this sin was not onely unkindness not to be Parallel'd, but wilful murther of himself, and all his posterity, whom he knew were to stand or fall with him.

5. Herein was foul *Apostacy from God to the Devil*; to whom (*charging God with lying, envy, malice*, &c.) he revolted and adhered, rather than stick to his *Maker*.

And to these might be added many the like circumstances, which grievously aggravate the sin of *our first Parents*, and make it so deadly in effect. For hereby it is, we not onely lost our blessed communion with *God*, that the *Image of God*, after which they were created, was forthwith abolished and blotted out, but that many grievous miseries and punishments came in the room of it; so that in the place of wisdom, power, holiness, truth, righteousness, and the like ornaments, wherewith we had been cloathed, there hath succeeded these and the like:

1. This their sin hath filled our whole man with corruption.

2. It hath made us become *vassals unto Sin and Satan*.

3. It hath disabled us from understanding the will, and observing the Commandments of the *Lord*.

4. It caused us to lose our right unto, and soveraignty over the Creatures.

5. It makes our persons and actions unacceptable to *God*.

6. It hath cast us out of Gods favour, and made us liable and subject to all the plagues and miseries of this life, and to endless, easeless, and remedilesse torments in the life to come.

Sect. IX.

3 And the reason is, our *first Parents* being the *root of all mankind*, and instead of all their posterity before they had issue, and the *Covenant* being made with them as *publick persons*, not for themselves onely, but for their posterity, who were to stand or fall with them, they being left to the freedom of their own wills, in transgressing the Commandment of *God*, by eating the

forbidden

forbidden fruit, through the temptation of *Satan*, have made us, and all man-kind descending from them by ordinary generation, *as guilty of their sin, as any heir is liable to his Fathers debt.* Their act being ours, *as the act of a Knight or Burgess in the Parliament House, is the act of the whole County*, in whose name and room they sit, and whom they represent; by which meanes our Nature is so corrupted, that we are utterly indisposed and made opposite unto all that is spiritually good, and wholly inclined unto all evil, and that continually; and have also lost our communion with *God*, incurred his displeasure and curse, so as we are justly liable to all punishments, both in this life, and in the life to come.

Now for the fuller confirming and amplifying of what hath been said, touching *Original sin*, take only these ensuing *Scriptures* and *Aphorisms*, without any needless connexion, that I may be so much the briefer.

Sect. X.

Amongst many others, the most *pregnant Scriptures* for the confirming of this point, I hold to be these.

The Fathers have eaten sowre Grapes, and the childrens teeth are set on edge, Jer. 31.29. was a true Proverb, though by them abused. *By one man sin entred into the world, and death by sin: and so death passed upon all men, in whom all have sinned*, Rom. 5. 12, 20 21. *Who can bring a clean thing out of an unclean? not one*, Job 14.4. See Chap. 15.14.15, 16. *We are all as an unclean thing, and all our righteousnesses are as filthy rags*, Isa. 64. 6. *By the works of the Law there shall no flesh be justified in his sight*, Rom. 3.20. *There is no difference, for all have sinned, and come short of the glory of God*, Rom. 3.21.22, 23. *And God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was onely evil continually, and it repented the Lord that he had made man*, Gen. 6.5, 6. *Both Jews and Gentiles are all under sin, as it is written, There is none righteous, no not one. There is none that understandeth, there is none that seeketh after God: They are all gone out of the way, they are altogether become unprofitable; There is none that doth good,*

good, no not one. Their throat is an open sepulchre, the poyson of asps is under their lips, there is no fear of God before their eyes, Rom. 3.9, to 20. *Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies,* Mat. 15.19. See Gal. 5.19,20,21. *Whence come wars and fightings amongst you? Come they not hence? even of your lusts that war in your members,* James 4.1. *Unto them that are unbelieving, is nothing pure, but even their mind and conscience is defiled.* Tit. 1. 15. *I see another Law in my members, warring against the Law of my mind, and bringing me into captivity to the Law of sin, which is in my members. O wretched man that I am, who shall deliver me from the body of this death,* &c. Rom. 7.14, to 25. where the *Apostle* speaks all this, and a great deal more of himself. See *Eph.* 2.2,3. *Gal.* 3.10.

Yet how many that grieve for their other sins, which are never troubled for their *Original corruption!* which should above all be bewailed, even as the *mother and nurse* of all the rest; and thought worthy not of our sighs alone, but of our tears. For this is the *great wheel of the clock*, that sets all the other wheels a moving, while it seems to move slowest. And never did any truly and orderly repent, that began not here, esteeming it the most *foul* and *hatefull* of all, as *David* Psal. 51. 5. And *Paul* crying out of it, as the most *secret, deceitful and powerful evil, Rom.* 7.23,24. And indeed, if we but clearly saw the foulness and deceitfulness of it, we would not suffer our *eyes to sleep*, nor our *eye lids to slumber*, until a happy change had wrought these hearts of ours (which by Nature are no better than so many *sties of unclean Devils*) to become *habitations for the God of Jacob.*

Sect. XI.

We are the cursed seed of rebellious Parents, neither need we any more to condemn us, then what we brought into the world with us. In *Adam the root of all*, we all so sinned, that if we had no inherent sin of our own, this imputed sin of his were enough to damn us.

Our first Parents were the *root*, we are the *branches*: if the root

root be *bitter*, the *branches* cannot be *better*. They were the *fountain*, we the *ſprings*: if the *fountain* be filthy, ſo muſt the *ſprings*. Whence it is, that *holy David* cries out, *Behold I was ſhapen in iniquity, and in ſin did my mother conceive me*, Pſal. 51.5.

Tantillus puer, tantus peccator, ſaith St. *Auſtin*: when a *little child, I was a great ſinner*. As in the little and *tender bud, is infolded the leaf, the bloſſom, and the fruit*; ſo even in the heart of a young child, there is a bundle and pack of folly laid up, as *Solomon* affirms, *Prov.* 22.15. And as *Moſes* ſpeaks, *The thoughts of mans heart are evil, even from his childhood*, Gen. 6.5, and 8.21.

We brought a world of ſin into the world with us, and were *condemned*, ſo ſoon as *conceived*; we were adjudged to *Eternal death*, before we lived a *temporal life*. As admit thou hadſt never offended in the leaſt thought, word, or deed, all thy life; yea, admit thou couldeſt now keep all the Commandments, actually and ſpiritually; yet all this were nothing, it could not keep thee out of Hell, ſince that *Original ſin* which we drew from the loins of our *firſt Parents*, is enough to damn us.

Sin and corruption are the riches that we bequeath to our children; rebellion the inheritance that we have purchaſed for them, death the wages that we have procured them. *God* made us after his own image, but by ſin we have turned the *Image of God* into the *Image of Satan?* Yea, like *Satan*, we can do nothing elſe but *ſin, and make others ſin too*, who would not ſo ſin but for us.

As a *furnace* continually *ſparkles*, as the *raging Sea foams, and caſts up mire and dirt*, and as a *filthy dunghil* does continually reek forth, and *evaporate odious odours*, ſo do our *hearts* naturally *ſtream forth unſavoury eructations*, unholy luſts and motions even continually.

As, O the infinitely intricate windings and turnings of the dark labarynths of mans heart! who finds not in himſelf, an *indiſpoſition* of mind to all *good*, and an inclination to all *evil*? O the ſtrange monſters, the ugly, odious, hideous fiends; the ſwarms, Jitters, legions of noiſom luſts that are couched in the ſtinking ſtyes of every one of our deceitful hearts! inſomuch,

that

that if all our *thoughts* did but break forth into *action*, we should not come far short of the *Devils* themselves.

Sect. XII.

And as *the healthiest body is subject to the mortallest disease*, so there is no sin so odious, unto which of our selves we are not sufficiently inclinable. For *Original sin*, in which we are all born and bred, containeth in it self the *seed of all sins*, that fearful *sin against the holy Ghost* it self not excepted.

Such venemous Natures we have, that never was there any villany committed by any forlorn miscreant, whereunto we have not a disposition in our selves. Insomuch, that we ought to be humbled, even for those very sins, from which we are in a manner exempt: For that *Cain's envy*, *Ishmael's scoffing*, *Rabsheka's railing*, *Shimei's cursing*, *Senacherib's blasphemy*, *Doeg's murther*, *Pharaoh's cruelty*, *Sodoms lust*, *Judas* his *treason*, *Julians apostacy*, &c. are not our sins, and as much predominant in us, as they were in each of them, it is onely Gods free grace and goodness. For all of them should have been thine and my sins, if God had left us to our selves. *Lord*, saith St. *Austin*, thou hast forgiven me those sins which I have done, and those sins which only by thy grace I have not done: they were done in our inclination to them, and even that inclination needs *Gods* mercy. If we escape temptation, it is his mercy; if we stand in temptation, it is his mercy; if our *wills consent not*, it is his mercy; if we *consent*, and the act be hindred, it is his mercy; if we *fall* and *rise again* by repentance, all is his mercy.

We cry out of *Cain*, *Judas*, *Julian*, the *Sodomites*; alas, they are but *glasses to see* our own *faces in*; for as in *water face answereth to face*, *so doth the heart of man to man*, saies *Solomon*, Prov. 27. 19. Even hating of God, is by the Holy Ghost charged upon all men. *Rom.* 1. 30. *John* 15. 23, 24, 25. We are all cut out of the same piece, and as there is the same nature of all *Lions*, so of all men.

There is no *part*, *power*, *function*, or *faculty*, either of our *souls* or *bodies*, which is not become a ready instrument to dishonour God;

God; our heart is a root of all corruption, a seed plot of all sin, our *eyes* are eyes of vanity, our *ears* are ears of folly, our *mouths* mouths of deceit, our *hands* hands of iniquity, and every part does dishonour God, which yet would be glorified of him. The *understanding* which was given us to learn vertue, is apt now to apprehend nothing but sin; the *will* which was given us to affect righteousnes, is apt now to love nothing but wickedness; the *memory* which was given us to remember good things, is apt now to keep nothing but evil things, *&c.* For *sin like a spreading leprosie is so grown over us, that from the crown of our heads, to the sole of our feet, there is nothing whole therein, but wounds, and swellings, and sores full of corruption.* To be short, we are as *Traytors* condemned to suffer *Eternal torments* in Hell fire, being only reprieved for a time.

Sect. XIII.

And so much of *Original sin*, which is the pravity, naughtiness, and corruption of our nature, *Psal.* 51.5. Now of *Actual sin*, which is the transgression of *Gods* Law, 1 *Joh.* 3.4. when evil thoughts are consented unto, and performed in outward deeds, *Jam.* 1.15. Touching which, we are to know and take notice, that

The Law of God is spiritual, and therefore requireth not onely *outward* obedience in *word* and *deed*, but also *inward in mind and heart*, and that chiefly; neither doth it forbid onely the committing of outward sins in word and deed, but also all the secret corruptions of the mind and heart, *Rom.* 7.13,14,15. *Mat.* 5.21,22,27,28. 1 *John* 3.15.

Again, where any duty is commanded, there the means which tend thereto are enjoyned, and where any vice is forbidden, there the occasions, provocations, and allurements tending thereunto are also forbidden. Again,

It is not enough to do that which is *good for substance*, except we do it well also in regard of *circumstances*; as namely, that it flows from a pious & good heart, sanctified by the Holy Ghost, and be done in *faith*, *obedience* to the Word, *humility*, *saving knowledg*, *and sincere love to God*, *zeal* of his glory, and a desire to edifie and win others: of which, I might give you many examples;

ples; as of the *Jew fasting*, Isa. 58.3. to 8. of those *reprobates preaching* in *Christs* name, and *casting out devils*, Mat. 7. 21, 22. 23. of *Cain's sacrificing*, 1 John. 3. 12. He offered, and *God* abhorred; because he cared not for the *manner*, to do it well, *God* cared not for his offering, though the Act was *good*. *Simon Magus believed*, *Herod listned*, *Felix feared*, *Saul obeyed*, *Jezabel fasted*, the *Pharisees prayed*: but because they did not *believe* so, *hear* so, *fear* so, *obey* so, *fast* so, and *pray* so as *God* required, and as is before related, they were never the more regarded for what they did. For *love* is the *fountain of obedience*, and all *external* obedience to God, without inward love, is *hypocrisie*: whereas *Christ* commends to his *Disciples* the care of keeping his commandments aright, as the utmost testimony of their love unto him, *John* 15. 10.

Sect. XIV.

Which being so, how oft, & how many wayes do we all offend? For if we but narrowly look into our *hearts* and *lives*, we shall eatily perceive; that there is not one of those righteous precepts set down, Exo. 20. which we have not broken *ten thousand times*, *& ten thousand wayes*. Yea, O *God* (may the best of us say) there is no *vein* in me, that is not full of the blood of thy Son, whom I have crucified and crucified again, by multiplying many, and often repeating the same sins, there is no *artery* in me, that hath not the spirit of *error*, the spirit of *pride*, of *passion*, of *lust*, the spirit of *giddiness* in it; no *bone* in me, that is not *hardned* with the custom of sin, *nourished* and *supplied* with the marrow of sin; no *sinews*, no *ligaments*, which do not tie and chain sin and sin together. Yea, if we but watch over our own hearts narrowly one day, we shall find an Army of unclean thoughts & desires there: perpetually fighting against our souls, whereby we are continually tempted, drawn away & inticed through our own concupiscence. As how many temptations come in by those *Cinque Ports the senses*? how many more by *Satans injections*? presenting to the *affections* things absent from the senses? but most of all by lust it self (a thing not created, yet as quick as thought) tumbling over a thousand desires in one hour: For the *Devill* and our flesh meet together every day

day and hour, to engender new sins, which is the reason our sins are counted among those things which are infinite, as the *hairs* of our head, the *sands of the sea*, the *stars of heaven*.

We are swift to all evil, but to all good immoveable, when we do evil, we do it chearfully, and quickly, and easily; but if we do any good, we do it faintly, and rawly, and slackly. We have used all our wisdom to commit the *foolishness* of sin: our whole conversation hath been to serve *Satan*, and to fulfil the lusts of the flesh. We even suck in iniquity like water, and *draw on sin as it were with Cart-ropes*, Isa. 5. 18. It hath been the course of our whole life, *to leave* that which *God commands*, and *to do* that which he *forbids*. The *word* and *spirit* may work in us some flashes of desire and purposes of better obedience, but we are constant in nothing, but in perpetual offending; onely therein we cease not, for when we are *waking*, our flesh tempts us to wickedness; if we are *sleeping*, it sollicits us to filthiness.

Whatever *God* commands, we do the contrary: We *prophane his Dayes, contemn his Ordinances, resist his Word, grieve his Spirit, misuse his Messengers, hate our Reprovers, slander and persecute his People, seduce our friends, give ill example to our neighbours, open the mouths of Gods and our enemies, to blaspheme* that glorious Name after which we are called, and the truth we profess. Yea, we have done more *against God* in one Week, than we have done for him ever since we were born: and whereas the least of *Gods* mercies is greater than all the courtesies of men: we are not so thankful to him for them all, as we are to a friend for some one good turn.

Sect. XV.

Neither are we sufficient of our selves to *think* much less to *speak* least of all *to do* ought that is good, 2 *Cor.* 3. 5. *Joh.* 15. 4, 5. There is so much *wearisomness, pride, passion, lust, envy, ignorance, awkwardness, hypocrisie, infidelity, vain thoughts, unprofitableness*, & the like, cleaving to our best actions, to defile them: that even our *praying*, and *fasting*, and *repenting*; our *hearing*, *believing*, and *giving*; our holiest *communication*, our most brotherly *admonition*, &c. are in themselves as *filthy rags*, Isa. 64. 6.

were

were they not accepted in *Christ*, covered with his righteousnes, and washed white in his most precious blood.

Our very righteousnes is as a menstruous cloath, Isa. 64. 6. What then is our sinfulnes? As bring we our lives to the rule: Look how many sins are cherished, so many false Gods there are chosen. Look how many creatures thou inordinately *lovest*, *feares*t, *trustest*, *rejoycest* in; so many new Gods hast thou coined; and wilt thou not then plead guilty, when the first and second Commandment arraigneth thee?

Thou canst not away with *swearing*; but dost thou *reprove others* for their swearing? Didst thou never hear Sermons unpreparedly, irreverently, *&c.* Does thy heart upon a Sabbath rest from worldly thoughts? much more thy tongue from worldly speeches? There is *murther of the heart*, *hatred*: Hast not thou murthered thy neighbours soul, by thy *negligence*, *perswasion*, evil *example*, &c. Thou hast not stoln, but hast thou not coveted? Hast thou been liberal to those that are *Owners of a part of thy goods*? Hast thou not *robb'd* thy brother of his *good name*? *which* is above silver and gold. Hast not thou robb'd *God* of his *worship*? of his *Sabbaths*? of his *Tythes*, &c. *Lying*, *flattering*, *detracting*, *listning to tales*; yea not defending thy brothers good name, is to bear false witnes.

Hast thou kept the tenth Commandment? which condemns the very *first motions* of sins springing out of our hearts, though presently rejected; and a thousand the like: and yet for every drop of wickedness that is in the *life*, there is a *sea* in the *heart* that feeds it.

Sect. XVI.

True, if thou lookest on thy sins in *Satans false glass*, that will make them seem light, and *contemptible*; but behold them in the clear and perfect *glass of Gods Law*, and they will appear *abominable*. Which makes our Saviour call *hatred*, *murther*; a *wanton eye*, *adultery*, &c. Yea, consider thy sins *rightly*, and they will appear as the *Judasses*, that betrayed, the Souldiers that apprehended, bound, smote, and wounded thy *Saviour*, as the *gall* and *vinegar* in his *mouth*, *spittle* on his *face*, *thorns* on his *head*, *nails* in his *hands*, *spears* in his *side*, &c.

This is the way to know thy ſelf ſinful: and as thus to know thy ſelf, is the beſt *Divinity*, as *Demonax* ſaid of *Philoſophy*, ſo thus to *aggravate* thy ſins in thine *own ſight*, is the only way to have them *extenuated in the ſight of God*. Whence the more *holy* a child of *God* is, the more ſenſible he is of his own *unholineſs*, thinking none ſo vile as himſelf: as it fared with holy Job, chap. 40.4. and 42.6. and with *Iſaiah*, chap. 6.5. and 64.6. and with St. *Paul*, 1 Tim. 1.15. Rom. 7.14, to 25. and with holy *David*, who almoſt in every *Pſalm* ſo much bewails his own ſins, *Original* and *actual*, of *omiſſion* and *commiſſion*.

Carnal men are onely troubled for thoſe ſins that appear to the world, but thoſe in whom *Chriſt is formed anew*, think they cannot be humbled enough for their evil thoughts, vain and *unprofitable words*, for the evil which cleaves even to their beſt actions; for ſins of *omiſſion*, as the want of *faith*, and *love*, and *repentance*, want of the true *fear of God*, the neglect of preparation, and unprofitable *hearing*, of *praying*, and *reading* in their families, of inſtructing their children and ſervants, *of ſanctifying* the Sabbath, and ſeeing that all under them do the ſame; their *unfruitfulneſs* under the *means* of *Grace*, their not growing in *grace*, and the like. And thus do all experimental *Chriſtians*, all that have Spiritual eyes. The want whereof I take to be the cauſe of all deſperate wickedneſs; as what elſe but invincible ignorance is the cauſe, why wickedneſs ſo abounds in every corner of the Land? *Sin* indeed at firſt was the *cauſe of ignorance*, but now *ignorance* is the cauſe of *ſin: ſwearing and lying, and killing, and ſtealing, & whoring abound* (ſaith the Prophet) *becauſe there is no knowledg of God in the Land*, Hoſ. 4.1,2. *It is a people that do erre in their hearts*, ſays God? *Why? Becauſe they have not known my wayes*, Pſalm 95. 10. *Ye are deceived*, (ſaith our Saviour) *becauſe ye know not the Scriptures, neither the power of God*, Matth. 22.29. When Chriſt wept over *Jeruſalem*, what was the cauſe? even their blindneſs. *If thou hadſt known* (ſaith he) *at leaſt in this thy day, thoſe things which now are hid from thine eyes*, Luke 19.42. Becauſe men know not the wages of evil, therefore they *do it:* and becauſe they would ſecurely *do it*, therefore they refuſe to *know it*. O that men knew how good it is to *obey*, to *diſobey* how *evil!* for this would

ſoon

soon *dispersé* and *dispel* all the *black* clouds of their *reigning sins* in a moment: if they were wise (saith St. *Bernard*) they would fore-see the *torments of Hell*, and prevent them; but they that wander in *by-paths*, declare themselves ignorant of the *right-way* of salvation, *Rom.*3. 17. I grant, many that are wicked have a shew of wisdom: but let them seem to know never so much, yet it is through ignorance that they do so ill.

Sect. XVII.

And so having given you a short survey of our wretchedness, by reason of *Original sin and actual transgressions*, by which we must confess to have *deserved double damnation*; I come now to declare the means which God of his infinite goodness hath found out, both for the satisfying of his justice, and also freeing us from the guilt and punishment of either. And this with as much brevity, as may stand with *perspicuity*.

First in general we must undoubtedly know, that the sole *perfection of a Christian*, is the *imputation of Christs righteousnesse*, and the not *imputation* of his *own unrighteousnesse*, *as appears* by the whole currant of Scripture, of which a few.

Even the Son of man came to give his life a ransom for many, Mar. 10. 45. *As in Adam all die, so in Christ shall all be made alive*, 1 Cor. 15. 21, 22. *As by one mans disobedience, many were made sinners: so by the obedience of one shall many be made righteous*, &c. Rom. 5. 18, 19. *As by the offence of one, the fault came on all men to condemnation: so by the justifying of one, the benefit abounded towards all men to justification of life*, Rom. 5. 18. *Unto Jesus Christ that loved us, and washed us from our sins in his own blood*, Rev. 1. 5. *The blood of Jesus Christ his Son, cleanseth us from all our sins*, 1 John 1. 7. *He is the reconciliation for our sins, &c.* 1 John 2. 1, 2. *He hath made him to be sin for us, who knew no sin: that we might be made the righteousnesse of God in him*, 2 Cor. 5. 21. *He was delivered unto death for our sins, and is risen again for our justification*, Rom. 4 25. *Who his own self, bare our sins in his own body on the tree: by whose stripes we were healed*, 1 Pet. 2. 24. *He was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace was*

upon him, and with his ſtripes we were healed, Iſa. 53.5. *Neither is there ſalvation in any other; for among men there is given none other name under Heaven whereby we muſt be ſaved*, Acts 4.12. *The wages of ſin is death, but the gift of God is eternal life, through Jeſus Chriſt our Lord*, Rom. 6.23. *I am the reſurrection and the life; he that believeth in me, although he were dead, yet ſhall he live*, John 11.25. *You hath he quickned that were dead in treſpaſſes and ſins*, Epheſ. 2.1. *God ſo loved the world, that he gave his onely begotten ſon, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world, to condemn the world; but that the world through him might be ſaved*, John 4.16, to 20.

God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us: much more then being now juſtified by his blood, we ſhall be ſaved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we ſhall be ſaved by his life, Rom. 5.6, to 11. read to the end of the chapter. See more *John* 1.29. *Acts* 13.39. *Rom.* 6.4, to 23. and 8.2, 3. and 10.3, 4. 1 *Cor.* 15.56. *Col.* 1.14. *Gal.* 3.22. *Heb.* 9.28. 1 *Pet.* 1.18, 19, 20. 1 *John* 3.8.

Sect. XVIII.

As *Chriſt* was a ſinner onely by the imputation of our ſins; ſo we are juſt, onely by the imputation of his *righteouſneſs*. *Our good works* (were they never ſo many and rare) cannot juſtifie us, or *deſerve* any thing at *Gods* hands; it is onely in *Chriſt* that they are *accepted*, and onely for *Chriſt* that they are *rewarded*. Yea, the opinion of thine own righteouſneſs, makes thy condition far worſe than the wickedeſt mans alive. For *Chriſt* that came to *ſave all weary and heavy laden ſinners*; (be they never ſo wicked) neither came to ſave, or once call thee that haſt no ſin, but art righteous enough without him. As hear his own words to the proud *Phariſees*, who had the ſame thoughts of themſelves as thou haſt; *They that be whole need not the Phyſitian, but they that are ſick. I am not come to call the righteous, but ſinners, to repentance. The loſt ſheep of the houſe of Iſrael*

Israel, Mat. 9.13. and 10.6. and 15.24. and 18.11. Nor can any *soul* be so dangerously *sick*, as thou, who art least *sensible of* thy being sick.

Briefly, until with Saint *Paul*, thou renouncest thine own righteousness, seest thy self the *greatest of sinners*, and art able to discern *sin in every thing*, thou canst *think*, *speak*, or *do*, and that thy very righteousness is no better then a menstruous cloth, *Isa.* 64.6. thou canst have no part in *Christ*. And until Christ shall become thine by *Regeneration*, and a *lively faith*, thou art bound to keep the *whole Law*, *actually* and *spiritually*, with thy *whole man*, thy *whole life*; or else suffer eternal death and destruction of body and soul in Hell, for thy not keeping it. So that thou hast yet to answer (and I pray mind it seriously) for all the sins that ever thou hast committed, who art not able to answer for one of the least of them. For the *wages of sin* (any sin, be it never so small) is *eternal death*, Rom. 6. 23. Gal. 2.16, 19.20, 21.

Neither let *Satan*, nor thy own *deceitful heart* delude thee, in thinking that thou hast faith, when thine own words declare the contrary. Nor would I ask any more evidence against thee in this, than thine own mouth, in saying that thou never doubtedst in all thy life: for this makes it plain, that thou never hadst faith, nor never knewest what faith means. For he *who never doubted*, *never believed*: and *Satan hath none so sure*, *as those* whom *he never yet assaulted*.

Sect. XIX.

But this being a main *fundamental point* which every man is bound to know, I will *more particularly and fully* explain it, as thus:

Man being in a most miserable, and undone condition; by reason of *Original* and *actual Sin*, and of the *curse due to both*, being liable to all *miseries in this life*, and adjudged to suffer *Eternal torments in Hell fire after death*, having no possibility to escape the fierce wrath of *Almighty God*; who had already *pronounced sentence upon him*; When neither *Heaven*, *Earth*, nor *Hell*, could have yielded any satisfactory thing besides

Christ; that could have satisfied *Gods justice*, and *merited Heaven* for us: then, O then! *God* of his infinite *wisdom* and *goodness*, did not only find out a way to satisfie his *justice*, and the *Law*: but even gave us *his own Son*, out of his bosom, and his Son gave *himself* to die even the most *shameful*, *painful*, and *cursed death* of the *Cross* to redeem us, that *whosoever believeth on him, should not perish, but have everlasting life*, John 3.16. A mercy bestowed, and a way found out, that may *astonish all the sons of men on Earth, and Angels in Heaven!* Wherefore *wonder at this*, you that *wonder at nothing!* that the *eternal God would die*, to redeem our worse then lost souls, that we might *not die eternally? O the deepness of Gods love! O the unmeasurable measure of his bounty! O Son of God*, who can sufficiently *admire thy love*, or *commend thy pity*, or *extol thy praise*; It was a wonder that thou *madest us for thy self*, more that thou *madest thy self man for us*; but most of all that thou shouldest *unmake thy self*, that thou shouldest *die to save us*.

Which *salvation* stands in two things: First, in *freeing* and *delivering us from Hell*. Secondly, in the *possession of Heaven, and eternal life. Christ by his death merits the first for us*: and by his *obedience* fulfilling the *Law*, *merits the second*. The parts of our *justification* are likewise two: the *remission* of our sins, and the *imputation of Christs righteousness*; whereby we have freedom from *all evil here*, and the perfection of *all good and happiness in Heaven*. Insomuch that all those millions of mercies that we have received from *before* and *since* we were born either for *soul* or *body* (even to the least *bit of bread we eat*) *or shall enjoy to eternity*; Christ of his free grace hath purchased for us, with the price of his own *precious blood*. For which see *Psal*.68.19. and 145.15,16. and 75.6,7.

Hear this all you that care to be saved! God will pardon all your sins, he will give you an *eternal Crown of glory in Heaven*, if you unfeignedly *repent*, and *wholly rely upon Christ*, for your salvation by a *lively faith*, and that because he is just: for although the Lord cannot in justice let sin go unpunished (for the *wages of sin* is eternal death, Rom.6. 23. death in the *person*, if not in the *surety*.) Yet *Christ* hath sufficiently satisfied for all the *sins* of the *faithful*, and paid their debt even to the utmost

utmost farthing as is evident by Isa.53.4,5. 2 Cor.5.21.*Heb.* 9.26.1 *Pet.*2.4. *Rom.*3,25,26.1 *John* 1,7,9.and sundry other places. As, are we bound to perform perfect obedience to the Law? Christ performed it for us. Were we for disobedience subject to the sentence of condemnation, the curse of the Law,and death of body and soul? He was condemned for us,and bore the curse of the Law; he died in our stead an ignominious death.Did we deserve the anger of *God?* He endured his Fathers wrathful displeasure,that so he might reconcile us to his Father,and set us at liberty. He that *deserved no sorrow, felt much*,that we who *deserved much* might *feel none.* And *by his wounds we are healed*,Isa.53.5. *Adam* eat the *Apple*,*Christ paid the price.*In a word,whatsoever we *owed*,*Christ discharged*,whatsoever *we deserved*, *he suffered*, if not in the self-same punishments (for he being God,could not suffer the Eternal torments of Hell) yet in proportion, the dignity of his Person (he being God and Man)giving value unto his temporary punishments, and making them of more value and worth, then if all the world should have suffer'd the eternal torments of Hell. For it is more for one that is *eternal to die*, than for others *to die eternally.* Therefore was the *Son of God* made the *Son of man*,that the*Sons of men* might be made the *Sons of God*; And therefore was he both *God and man*,lest being in every respect *God*, he had been *too great to suffer* for man; or being in every respect *man*, he had been *too weak to satisfie God.* And so much for explication of the third Principle, mentioned in the beginning.

Sect. XX.

But now comes the hardest part of my work to be performed.For admit the Natural man be convinced of the truth of these three *fundamental Principles* never so clearly; yet he will draw such a *conclusion* from the premisses,that he will be never the better for what hath been told him; yea he will decoct all (even the mercy and goodness of *God*) into poyson. For what will such a one suggest to himself (the *Devil* helping forward?) Let it be granted,will he say, that I were every way wretched and miserable,a *great Sinner* both *Originally*

and *Actually*, and likewiſe liable to all the *plagues of this life, and of that to come*: yet I thank *God*, I am well enough ſo long as Chriſt hath paid my ranſom, and freed me from all by a new Covenant, the tenure whereof is, *Believe and live*, whereas at firſt it was, *Do this, and live.* To which I anſwer:

In *Covenants* and *indentures* between party and party, there are alwaies *articles* and conditions to be performed *on the one ſide*, as well as promiſes to be *fulfilled on the other*, as ſaith *Pareus*. Now as *God* hath *covenanted* and bound himſelf by his Word and Seal, to remit thee thy ſins, adopt thee his child by regeneration, and give thee the *kingdom of Heaven*, and everlaſting life, by and for his Sons ſake; ſo *Chriſt* hath for and on thy behalf undertaken; yea, thou thy ſelf didſt for thy part bind thy ſelf by *covenant*, promiſe, and vow in thy baptiſm, that thou wouldeſt forſake the *Devil* and all his works, conſtantly believe *Gods* holy word, & obediently keep his Commandments, the better thereby to expreſs thy thankfulneſs towards him for ſo great a benefit, 1 *Pet.* 3. 21. *Pſal.* 116. 12, 13, 14. And we know that in *Covenants & Indentures*, if the *conditions* be not *kept*, the *Obligation is not in force*: Whereby millions (*Magus* like) after the *water of Baptiſm* (which is a *Seal of the Covenant of Grace*) go to the *fire of Hell.* Yea, except we *repent* and *believe* the *Goſpel* (*threats* and precepts as well as *promiſes*) that *holy Sacrament*, together with the offer of Grace, inſtead of *ſealing* to us our *ſalvation*, *will be an obligation under our own* Hand and Seal againſt us, and ſo prove a Seal of our greater condemnation. Therefore the main queſtion is, Whether thou art a *believer?* For although *Chriſt* in the *Goſpel*, hath made many large and precious promiſes; there are none ſo general which are not limited, with the condition of *faith*, and the *fruit* thereof unfeigned *repentance*; and each of them are ſo tied and entailed, that none can lay a claim to them, but true believers which repent and turn from all their ſins, to ſerve him in holineſs, without which no man ſhall ſee the *Lord*, Heb. 12. 14. Iſa. 59. 20. As for inſtance, Our Saviour hath made publick Proclamation, *Mark* 16. 16. *That whoſoever ſhall believe, and be baptized ſhall be ſaved.* but mark what withal is added, *he that will not believe, ſhall be damned.* Again, *God ſo loved the world, that he gave his onely*

onely begotten Son; that whosoever believeth in him should not perish, but have everlasting life, John 3.15,16. And that none may deceive themselves, he addeth; *He that believeth in him is not condemned: but he that believeth not, is condemned already: because he hath not believed in the Name of the only begotten Son of God.* And this is the condemnation, *that light is come into the world, and men love darkness rather than light*, John 3. 19,20. And again, *As many as received him, to them he gave power to become the Sons of God: even to them that believe on his Name*, John 1. 12.

Again, *Heb.* 5, 9. *He is said to be the Author of eternal salvation, unto all that obey him*: not unto them which continue in their rebellious wickedness, and never submit themselves to be ruled by the scepter of his Word: *Christs blood* (saith *Zanchy*) was shed as well for *ablution*, as for *absolution*: as well to *cleanse from the soil and filth of sin, as to clear and assoil from the guilt of sin*, Rom. 6.5,6. *God hath chosen us in Christ, before the foundation of the world; that we should be holy, and without blame before him in love*, Eph. 1.4. They therefore that never come to be holy, were never chosen. He is said to have *given himself for us, that he might redeem us from all iniquity, and purge us to be a peculiar people unto himself, zealous of good works*, Tit. 2.14. Luke 1.74.75. Yea, the Lord binds it with an oath, that *whomsoever he redeemeth out of the hands of their spiritual enemies, they shall worship him in holiness and righteousness all the dayes of their life*, Luk 1.73,74,75. 1 Pet. 2. 24. and Tit. 2. *The Grace of God which bringeth salvation, teacheth us that we should deny ungodliness and worldly lusts, and that we should live soberly, righteously, and godly, in this present world*, verse 12.

By all which it is plain, that as *Christs blood is a charter of pardon*; so withal it is a *Covenant of Direction*; and he that refuseth to live as that Covenant prescribes, may perish as a *Malefactor* that is hanged with his pardon about his neck.

Sect. XXI.

But alas! say what can be said, carnal men (who love *their sins* better than their *souls*) will answer all; yea confute what-

whatſoever can be alledged, with, *God* is merciful; Or in caſe that will not ſerve, yet they have *another ſhift*; or rather the enemy of Man-kind will furniſh them with an *evaſion*, telling them that they have a *ſtrong faith, good hearts, and mean well*; they *repent of their ſins*, have as *good wiſhes and deſires* as can be, *are elected*, *hope to go to Heaven as well as the beſt*, &c. But to every one of theſe, I anſwer.

Firſt, true *faith purifieth the heart, and worketh by love, conſumeth our corruptions, and ſanctifieth the whole man throughout, ſo that our faith to God* is ſeen in our *faithfulneſs* to men; our inviſible belief, by our viſible life.

Faith and holineſs are as *inſeperable* as *life* and *motion*, the *ſun* and *light*, *fire* and *heat*, *ice* and *coldneſs*, the *ſpring* and *greenneſs*, the *roſe* and *ſweetneſs*, *ſteel* and *hardneſs*, *chriſtal* and *clearneſs*, *pitch* and *foulneſs*, *hony* and *ſweetneſs*. Again *faith believeth* the *threats* of the Word; together with the *promiſes*. Now thou who pretendeſt belief in the *promiſes*, ſhew me thy belief in the *threatnings*. For didſt thou believe the truth of thoſe menaces, which *God* hath denounced againſt *unclean, covetous, ambitious, unjuſt, envious, malicious perſons*, and ſuch like ſinners, how durſt thou then ſo wallow in theſe ſins, that if *God* inſtead of *Hell*, had promiſed *Heaven* as a reward unto them, thou couldeſt not do more than thou doſt? Why ſhouldeſt thou deceive thy ſelf with an opinion of faith? when indeed thou believeſt *not ſo much as the Devil does*: for he *believes* [namely the threatnings of the Word] *and trembles for horror*, James 2. But thou goeſt on in ſin, even *mocking* at the *menaces*, and in the infidelity of thy heart, giveſt them the lie, ſaying no ſuch thing ſhall befall me. But *Invadunt urbem ſomno vinoque ſepultam*; *when they ſhall ſay peace and ſafety, then comes on them ſudden deſtruction*, 1 Theſſ. 5. 3.

Though thoſe *perſecuters of Chriſt*, and *murtherers of the Lord of life*, were the *Devils children*; as they were plainly told by truth it ſelf, *John* 8. 44. yet they moſt confidently *believed*, and ſtifly maintained, that *God was their father*, verſe 41. And ſo will the worſt of men in theſe dayes, ſuch as do nothing but ſin, and make others ſin, ſuch as glory in, and maintain their ſins.

Again,

Again, *as faith is wrought by Gods ſpirit*; ſo where it is wrought, it *brings forth the fruits of the ſpirit*, mentioned *Gal.* 5.22,23. Whereas *preſumption*, as it is of the *fleſh*, ſo it brings forth the fruits of the *fleſh*, verſ. 19,20,21.

But it is very eaſie to beleeve, thinks the ſenſualiſt; yea, but why? *Satan* troubles not ſuch, for then he who begot this preſumptuous faith in him, ſhould be divided againſt himſelf. Nay, *Satan* confirms him in this his deceit. Beſides, this is a ſure rule, that that perſwaſion onely, *which follows ſound humiliation*, is faith; that which goes before it, is *preſumption*. And as *Ambroſe* ſpeaks, No man can *repent of ſin*, but he that believes *the pardon of ſin*: nor none can *believe his ſins are pardoned*, except he hath *repented*. Beſides how eaſie a matter ſoever thou thinkeſt it is to believe, he that goes about it, ſhall find it as hard a work *to believe the Goſpel, as to keep the Law*, and onely God muſt enable to both; and yet ſo far as we come ſhort of either, ſo far forth we have juſt cauſe to be humbled; if we conſider how *God at firſt made us*, and how wofully we have unmade our ſelves. But

Sect. XXII.

Secondly, As for their *good hearts and meanings*, they may think what they will, but every wiſe man knows, that the *outward actions* declare the *inward intentions*. *A good converſion* is proved by *a good converſation*.

There is no heart made of fleſh, which at ſome time or other relents not; *even Flint and Marble will in ſome weather ſtand on drops. Men may flatter God with their mouths, and with their tongues diſſemble with him, when their hearts are not upright with him*, Pſal. 78.36,37. And indeed, they whoſe words and deeds are faulty and evil, and yet plead the goodneſs of their hearts toward *God*, are like *malefactors*, who being convicted of theft, or the like naughtineſs, by plain evidence to their faces, do appeal to the teſtimony of ſuch perſons for their purgation, as they know cannot be found. And in caſe the hearts of ſuch men could be ſeen of others, as their works and words are, their hearts would appear worſt of all, as they do

to

do to *God*, who seeth them. Nor is any evil in the *mouth* or *hand*, which was not in the *heart* first of all, as the stream in the fountain. And let a vicious man boast never so much of his good heart, I will as soon believe him that saith he hath the *Philosophers stone*, and yet *lives like a Beggar*; which two hang together like a sick mans dream.

We have good hearts, and mean well; alas poor ignorant souls! *for every drop of wickedness* that appears *in the life, there is an Ocean in the heart. The heart of man is deceitful above all things*: And while he thinks there is no deceit in it, even in that he is most of all deceived. Sinners are like that peremptory *Sexton*, that said, *howsoever the day goes, I am sure the Clock goes right.* So that the *Spanish proverb* does every way please me, *Defienda me Dios de mio*, God defend me from my self.

Carnal men are apt to boast of the goodness of their *hearts:* but a mans heart is as *arch a Traytor* as any he shall meet withal. *We trust it too much and know it too little, as it fared with Leah*, Gen. 30. 18. and *Hazael*, 2 Kings 8. 12, 13. and *Peter*, Mat. 26. 33. Luke 22. 32. Mark 14. 29. And those *Jews*, Acts 2. 36. And all this they will acknowledg in the end; yea, prove by experience, that *Heaven is full of good works, Hell of good wishes, and that the fetters which Sin makes it must wear.*

Sect. XXIII.

Thirdly, Touching their repentance, my answer is, True *repentance for sin*, is a *turning from every Sin* to the contrary good. In all true *repentance is a change*, both in the *judgment* from error to truth, & in the *will* from evil to good, and in the affections from loving evil, and hating good, to love good, and hate evil, in the *whole man from darkness to light, and from the power of Satan unto God.* Without which change, no repentance, no being saved: The two main and essential parts of repentance, are *contrition or humiliation, and conversion or reformation.* It is not true repentance, except *humiliation and reformation go both together*, for either of these single, make but a half, or halting repentance. An unreformed *sorrow*, is but deformed: and *a sorrowless reformation*, is but a very sorry one. *Humiliation* without

without *reformation, is a foundation without a building*; *and reformation without humiliation, is a building without a foundation. Judas* was grieved for murthering *Christ*, yet no change followed: he fell to murthering of himself. It is not possible a man should truly grieve, and be displeased for his sins; and yet continue in them without a change.

Sect. XXIV.

Fourthly, as for their assurance of salvation, it is upon as good ground as all the rest; for they slumber, and suppose themselves good Christians; their *faith* is but a *dream*, their hope but a *dream*, their charity but a *dream*, their obedience but a *dream*, their whole religion but a *dream*, and so their assurance of salvation is but a *dream*; they have regeneration in conceit, repentance and righteousness in conceit, they *serve God well in conceit*, do the *works* of justice and piety in conceit, & they shall *go to heaven only in conceit, or in a dream, and never awake until they feel themselves in the flames of Hell.* Every drunken beast and blasphemer thinks to go to *heaven*, though none shall come there nor once see *God* without *holiness*, which they abhor. One minds nothing but his *cups*, another nothing but his *coyn*, a third only his *Curtezan*: yet all these point to *meet in Heaven*, but this is not the way thither. *The lust of the flesh, the lust of the eyes, and the pride of life*, 1 John. 2. 16. is a broad way, but not to Heaven. *Micha* when he had a *Levite* in his house, thought that *God* loved him, *Judg.* 17. 13. It is usual with *formalists*, when they have the *Sacrament in their Belly*, to think that all is well. As the *Jews* thought, we may put away our wives, we may swear, we may hate our enemies, we may kill the *Prophets*, subject the Word of *God* to our *traditions*, and follow our own wayes; Why? *Abraham is our father*, John 8. 39. But by their leave, *Christ* calls them *Bastards*, and finds out another father for them, *vers* 44. *Ye are of your father the Devil, and the lusts of your father ye will do.* Prophane Libertines, such as *account not themselves well, but when they are doing ill*: yea, the most covetous oppressors, who may say as *Pope Leo* did, I can have no place in *heaven*, because I have so often *sold it upon earth*:

earth, every man of them hopes (I confess, with more confidence, than judgment) to have benefit *by the Gospell*, when they will not be tied to the least *tittle of the Law*. But if *Christ* be not our *King to govern us*, he will neither be our *Prophet to forewarn*, nor our *Priest to expiate*. Except we *forsake our sins*, *God* will never *forgive them*; yea, he hath sworn by an oath, that *whosoever he redeemeth out of the hands of their spiritual enemies, shall serve him in holiness and righteousness all the dayes of their lives*. Neither can it consist with his justice, to pardon such as continue in an evil course of life.

If *Christ* hath freed us from the *damnation of sin*, he hath also freed us from the *dominion of sin*. If with his blood he hath *quenched the fire of Hell for us*, he hath also *quenched the fire of lusts in us*. *Christs justifying blood*, is given us by his *sanctifying spirit*. *He being consecrated, was made the author of Eternal salvation unto all them* (and them onely) *that obey him*, Heb. 5. 9. *Of whomsoever a man is overcome, even unto the same he is in bondage*, 2 Pet. 2. 19. Have ye then no government of your *passions*, no conscience of your *actions*, no care of your *lives?* false *hypocrites*, ye do but abuse and prophane that name, which ye unjustly arrogate.

Sect. XXV.

But yet more to convince you, you go to Heaven, when in sundry particulars, you fall *short of many wicked reprobates*, recorded in Scripture: as do but deal impartially with thy self, and tell me thou *civil justiciary*, whether thou ever hadst thy heart upon hearing the threatnings of the Word, to relent and humble thy self, with *Ahab*? to confess thy sins, and desire the people of *God* to pray for thee, with *Pharaoh?* to be affected with joy in hearing the Word, and practice many things, with *Herod:* to be zealous against sin, with *Jehu?* willingly to part with a good part of thy goods, with *Ananias*? to forsake the world and all thy hopes in it, to follow poor *Christ*, as *Demas* and others? to venture thy life with *Alexander the Copper-smith*, in cleaving to the truth? yea, it is said of *Judas* himself that he repented, there is contrition; he saith, I have sinned,

sinned, there is confession, and he restored the money again, there is satisfaction: which is all the *Papists repentance*: and yet he is *Judas the son of perdition still*. Now tell me, dost thou not come short of these? many such as these be wicked reprobates, and yet wilt thou please thy self in a false conceit of thine own happiness, who comest further behind them, then they do behind true Christians? if some that have journied in the wilderness to *Kadesh-barnea*, shall yet never enter into *Gods rest*; shall those that never left *Egypt*? Is the *stony ground* reprobate? and can the *high way ground* be good? There are three sorts of ground mentioned, *Mar.* 4.4,5,6,7. and the very worst of them receives the seed, yet all damned; whither then shall the tempest of *Gods wrath* drive them, that would never yet give the *Gospel a* Religious ear.

But vicious men think, *God* is all mercy (as *foggy air* useth to *represent every object far bigger* than it is) when the Word tells us, that *he is a consuming fire, and a jealous God*, Deut. 4.24. Heb. 12.29. and when we shall find in *Deut.* 28. *thrice as many curses as blessings*. Dost thou expect to have him *merciful to thee*, that art *unmerciful, cruel, and bloody to him, to his*, and *thine own soul*? none that have eyes in their heads, and open, can be so sottish. But *Sin is like the juyce of Poppie*, called *Opium*; which if the quantity exceed, bringeth the *Patient* into a *deep sleep* that he *never awaketh*. Sinners *dream* they are *awake*, but indeed they are *fast asleep*; yea, with *Sardis* they are *dead*, while they *think they are alive*.

And indeed this *misprision*, or *mistake*, this very opinion of being in case good enough, keeps a man out of all possibility of being bettered; for what we presume to have attained, we seek not after. Yea, this *conceited righteousness*, is the onely *cause of all unrighteousness*; and many a man had been good, if he had not at present so thought himself. Until *Paul* was humbled to the very ground, *trembling and astonished*, he never asked *Jesus, What wilt thou have me to do*. And the like of those *Converts* that were *prickt in their hearts* at *Peters searching Sermon*, upon their being convinced, that they were the *Murtherers of the Lord of Life*, Acts 2.36,37,38.

Sect. XXVI.

In the last place, touching their *Election*, this is an infallible truth; whomsoever *God* hath *appointed to salvation*, to them he hath *appointed the means also*, which is *holiness*. Indeed a man may be so bold of his *predestination*, as to forget his *conversation*; so he may dream himself in *Heaven*, and waken from that dream in *Hell*. *Gods purpose touching the end, includes the means*. Though *God* had promised *Paul* that his *company* should *not be drowned*, yet he told the *Mariners*, that unless they *kept in the Ship*, they *should be drowned*, Acts 27.22,23, 31. as if their safety should not be without means. *Rebekah* had Gods *Oracle* for *Jacobs life*, yet she sent him away out of *Esau*'s reach. It was impossible for *Herod* to hurt the *child Jesus*, yet he must *flie into Egypt*.

And so I have shown in the last place, what are the *conditions of the new Covenant*, *and to whom the Promises belong*; which is all that I undertook. Now if men will yet go on, and perish in their impenitency, their blood be on their own heads, and not on mine, I have discharged my duty.

FINIS.

LONDON,
Printed at the Charge of *Christs-Hospital*, according to the Will of the Donor. 1674.

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